

Lec. 224 Pg. 1.

Beloved Companion:

GEBURAH. THE FIFTH SEPHIRAH.

TITLE: Geburah, Strength, Severity.

MAGICAL IMAGE: A mighty warrior in his chariot.

SITUATION ON THE TREE: In the centre of the Pillar of Severity.

YETZIRATIC TEXT: The Fifth Path is called the Radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding, which emanates from the primordial depths of Chokmah, Wisdom.

TITLES GIVEN TO GEBURAH: Din: Justice. Pachad: Fear.

GOD-NAME: Elohim Gebor.

ARCHANGEL: Khamael.

ORDER OF ANGELS: Seraphim; fiery serpents.

MUNDANE CHAKRA: Madim: Mars.

SPIRITUAL EXPERIENCE: Vision of Power.

VIRTUE: Energy: Courage.

VICE: Cruelty: Destruction.

CORRESPONDENCE IN THE MICROCOSM: The right arm.

SYMBOLS: The Pentagon: The five-petalled Tudor Rose: The Sword:  
The Spear: The Scourge: The Chain.

TAROT CARDS: The four fives.

FIVE OF WANDS:	Strife.
FIVE OF CUPS:	Loss in pleasure.
FIVE OF SWORDS:	Defeat.
FIVE OF PENTACLES:	Earthly trouble.

One of the least understood things in Christian philosophy is the problem of evil; and one of the things least adequately dealt with in the Christian ethic is the problem of force, or severity, as contrasted with mercy and mildness. Consequently Geburah, the Fifth Sephirah, which has for additional titles Din: Justice, and Pachad: Fear, is one of the least understood of all the Sephiroth, and is consequently one of the most important. Were it not that the Qabalistic doctrine explicitly lays it down that all the Ten Sephiroth are holy, there are many who would be inclined to look upon Geburah as the evil aspect of the Tree of Life. Indeed, the planet Mars, whose sphere is the mundane chakra of Geburah, is

called in astrology an infortune.

Those however, who are instructed beyond the crude pretty-pretty of a wish-fulfilling philosophy, know that Geburah is by no means the Enemy or Adversary described in Scripture, but the king in his chariot going forth to war, whose strong right arm protects his people with the sword of righteousness and ensures that justice shall be done. Chesed, the king on his throne, the father of his people in times of peace, may win our love, but it is Geburah, the king in his chariot going forth to war, who commands our respect. Sufficient justice has not been done to the part played by the sentiment of respect in the emotion of love. We have a kind of love for the person who can put the fear of God into us, should occasion arise, which is of quite a different quality, is far more steadfast and permanent, and, curiously enough, far more emotionally satisfying, than the love with which no tinge of awe is mingled. It is Geburah that supplies the element of awe, of the fear of the Lord, which is the beginning of wisdom, and of a general wholesome respect which helps us to keep to the straight and narrow way and calls forth our better nature because we know our sins will find us out.

This is a factor to which the Christian ethic, as popularly understood, does not give sufficient weight; and because the general tone of Christian society is biassed against the holy Fifth Sephirah, it will be necessary to consider its place in relation to the Tree, and the part it plays in both spiritual and social life in considerable detail; for it is ill-understood, and this absence of understanding of the Geburah-factor is the cause of many of our difficulties in modern life.

Geburah holds the central position on the Pillar of Severity; it therefore represents the katabolic, or down-breaking aspect of force. Katabolism, be it remembered, is that aspect of metabolism, or the life-process, which is concerned with the release of force in activity. It has been said that good is that which is constructive, which builds up, and evil is that which is destructive, which breaks down. How false this philosophy is we see when we try to classify a cancer and a disinfectant according to its principles. In the deeper, more philosophical teaching of the Mysteries we recognize that good and evil are not things in themselves, but conditions. Evil is simply misplaced force; misplaced in time, if it is out of date, or so far ahead of its day as to be impracticable. Misplaced in space if it turns up in the wrong place, like the burning coal on the hearth-rug or the bath water through the drawing-room ceiling. Misplaced in proportion, if an excess of love makes us silly and sentimental; or a lack of love makes us cruel and destructive. It is in such things as these that evil lies, not in a personal Devil who acts as Adversary.

Geburah the Destroyer, the Lord of Fear and Severity, is therefore as necessary to the equilibrium of the Tree as Chesed, the Lord of Love, and Netzach, the Lady of Beauty. Geburah is the Celestial Surgeon, He is the Knight in shining armour, the dragon-slayer; beautiful as a bridegroom in his strength to the maiden in distress; though no doubt the dragon might have preferred a little more love.

The initiations of the Infortunes, Saturn, Mars, and the deceptive Yesod, are just as necessary to the evolution and balanced development of the soul as are the Mysteries of the Crucifixion assigned to Tiphareth. It is the one-sidedness of Christianity which is its bane, and is responsible for so much that is unsound and pathological in

both our national and our private lives. But equally, we must not forget that Christianity came as a corrective to a pagan world that was sick unto death with its own toxins. We need what Christianity has to give; but also, unfortunately, we cannot do without that which it lacks. Let us now consider the astringent, corrective influence of Geburah.

Dynamic energy is as necessary to the welfare of society as meekness, charity, and patience. We must never forget that the eliminatory diet, which will restore health in disease, will produce disease in health. We must never exalt the qualities which are necessary to compensate an overplus of force into ends in themselves and the means of salvation. Too much charity is the handiwork of a fool; too much patience the hall-mark of a coward. What we need is a just and wise balance which makes for health, happiness, and sanity all round, and the frank realisation that sacrifices are necessary to obtain it. You cannot eat your cake and have it in the Cosmic sphere any better than anywhere else.

Geburah is the sacrificial priest of the Mysteries. Now sacrifice does not mean giving up something that is dear to you because a jealous God will brook no rival interests in His devotees and is flattered by your pain. It means the deliberate and open-eyed choice of a greater good in preference to a lesser good, as the athlete prefers the fatigue of exercise to the ease of the sloth that puts him out of condition. Coal burned in a furnace is sacrificed to the god of steam power. Sacrifice is really the transmutation of force; the latent energy in the coal offered up on the sacrificial altar of the furnace is transmuted into the dynamic energy of steam by means of the appropriate machinery.

There is both psychological and cosmic machinery available in connection with every act of sacrifice which converts it into spiritual energy; and this spiritual energy can be applied to other mechanisms and re-appear on the planes of form as an entirely different type of force to that as which it started.

For instance, a man sacrifices his emotions to his career; or a woman sacrifices her career to her emotions. If the cut is clean, and there is no repining, an immense amount of psychic energy is released for use in the chosen channel. But if the lesser desire is merely inhibited and denied expression and not really laid upon the altar of sacrifice as a deliberate free-will offering, the unfortunate victim has made the worst of both worlds. It is here that we need Geburah to come like the priest that takes the sacrifice from our hands, even if it be our first-born, and offers it up to God with the quick, clean, merciful stroke. For Geburah, in the microcosm, which is the soul of man, is the courage and resolution that frees us from the taint of self-pity.

How badly do we need the Spartan virtues of Geburah in this age of sentimentality and the neuroses. How many break-downs would be saved if this Celestial Surgeon were permitted to make the clean cut that has a chance to heal, and so avoid the deadly compromise and irresolution that is like an open wound and so often goes septic.

And again, if there be no strong hand at the service of good in the world, evil would multiply. Though it is not well to quench smoking flax when the flax is making an effort; it is equally evil to put up with the smouldering when what it really wants is the use of the poker and bellows. There is a place where patience becomes weak-

ness and wastes the time of better men, and when mercy becomes folly and exposes the innocent to danger. The policy of non-resistance of evil can only be pursued satisfactorily in a well-policed society; it has never been tried with success under frontier conditions. For nature, red in tooth and claw, wears the colour of Geburah; whereas the compensatory civilisation is of Chesed, Mercy, which modifies the unrestricted force and mutual destructiveness of all that is in the Geburah phase of its development. But equally we must remember that civilisation rests upon Nature as a building rests upon its foundations, wherein is concealed the sanitation so necessary to health.

Whenever there is anything that has outlived its usefulness, Geburah must wield the pruning-knife; wherever there is selfishness, it must find itself impaled on the spear-point of Geburah; wherever there is violence against the weak, or the merciless use of strength, it is the sword of Geburah, not the orb of Chesed that is the most effectual counteractant; wherever there is sloth and dishonesty, Geburah's sacred scourge is needed; and where there is a removal of the landmarks set for our neighbor's protection, it is the chain of Geburah that must restrain.

These things are as necessary to the health of society and of the individual as brotherly love, and a good deal rarer, used medicinally and not vengefully, in our sentimental age. Someone has got to cry 'halt' to the aggressor, and 'move on' to those who are blocking the way, and that someone is functioning as a priest in the sphere of the holy Fifth Sephirah.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The deeper we delve into the Mysteries of the Occult and into the varied Doctrines associated with the Cabala, the closer we come into juxtaposition with the Inner Planes, the more vital then becomes our need for instruction concerning Reincarnation, and Inner Plane Consciousness.

The thorough comprehension of these topics depends upon an understanding of the Ego, which is permanent, and the changing Individuality. The terms, Ego, Higher Self, Personality and Individuality, refer to distinct phases of Consciousness, each one, when understood, contributing its part in unlocking the Mysteries of Inner and after life existence. With the Individuality we are familiar from our study of this subject thru previous Brotherhood lessons. It represents the world of objective consciousness, the assemblage of traits and characteristics associated with one incarnation. The Personality and the permanent Ego are practically synonymous; they denote the Divine Man which projects consciousness to the physical plane, motivates activity, endowing reason and Spiritual insight to each successive mortal vehicle. It is this consciousness which is held responsible for all of the sins committed by its projection, the Individuality. Has Isaiah not counselled us: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool"? This level of consciousness is also termed the "Higher Self," in referring to its close associate connection with the Logos, and its consequent ability to transfer Illumination from the God-Head thru to the objective consciousness.

There is still a further aspect of Awareness not touched upon extensively in the studies, but nevertheless important. To name it we employ the Sanskrit noun, Atma. It is the Divine Principle behind the Ego. It belongs to no one soul separately, but it is diffused in the Higher Self Consciousness of all Souls; it is pure consciousness, it is God-like, but it is not God; it is that force which gives the Ego consciousness of Self-hood. To illustrate ---- if we can think of the Logos as represented by the fiery Sun then the Atma is related to the Logos as illumination is related to the Sun. The Ego is then as one beam of the illumination, as contrasted with the total splendor of the aurora, whereas the Individuality is one transitory, scintillating flash, visible as the beam travels on its Eternal Way.

When individual Consciousness has been expanded to catch this Eternal Vision then the circumstances and the aspirations of one incarnation can better be adjusted to cooperate with the Universal Plan. Instead of thinking in terms of one life we think in terms of many incarnations. It is the Ego which is responsible for each life. No single incarnation is overwhelmingly important to that Ego, but in the aggregate all are vital to the welfare of the Higher Self.

Objective Consciousness does not remember past lives as there is no connection between one life and another save that

which exists in the Ego or Personality. Karma conditions the projections of the Ego and we transcend the gulf between one state of objective consciousness and another only as we become Ego or Personality-conscious.

I say that there is no connection between one life and another, but perhaps a better phrasing would be to say that ordinarily there is no realization of association between the past and the present. Actually the past speaks to us constantly in terms which we are prone to accept without acknowledging their significance. I refer to conscience, to intuition and to those strange, otherwise indefinable premonitions. All of these are threads of connection linking the objective with the subconscious and the Ego. The direct union of the Ego and the mundane plane comes about thru governed psychic and Spiritual development.

Although the Ego remembers the sins as well as the meritorious attainments of each life, in itself it does not either suffer for objective evil, nor does it receive benefit because of objective good. It is Divine and equilibrated, knowing nothing of Intrinsic change. Thru the operation of Karma, however, it sponsors the condition of the projected aspect of itself, disciplining its lowest vehicle in the stabilization of its polarity on the physical plane.

In all things is observable the Celestial Harmony of the Spheres; the Ego is responsible for, but it is not punishable for mundane sins, simply because the evil of the physical plane is liable to exculpation only on that plane and on no other.

Regardless, then, of the extent of evil perpetuated in the Life of an individual, after the purgatorial experience (which consists of remembering and evaluating in the light of Truth the events of the life just completed) the Inner Plane existence between incarnations is one of peace. Retribution is delayed until further earth lives, at which time adjustment can be made in consideration of former influences and circumstances. Rightly we say that all men are brothers. However defiled or exalted one segregated life may be, the Ego is Divine, changeless and perfect; Karma does not function on the Inner Planes between the spans of earth life. It is the operation of unpervertable justice, unswervingly balancing the scales of Right and Wrong. As the Soul descends the Planes to come once more into rebirth it delivers itself to Karmic jurisdiction; be that Karma what it may, beneficent or malefic, it is deserved.

Consider the process of transition: at the time of so-called death three bodies gradually disintegrate and are returned to their respective planes; they are not recalled for further use, as they are confined to the operation of one incarnation alone. --- these are the terrestrial Body, the Etheric Double and the Astral Body. These three are lost to be adopted no more, but the memory of that which these lower vehicles accomplished during the incarnation rests permanently in the memory of the Ego, and finds its reflection again in a further and new coordination of lower vehicles, which are assumed at the period of the next rebirth.



Then the Higher Vehicles continue on the Inner Planes unrestricted by the somewhat hindering limitations of the lower aspects of consciousness. They are then free and in a true state of "bliss" --- "Where neither moth nor ruse doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

But those Orthodoxically inclined when studying these Truths, recoil at the thought of losing earth plane identity. Say they, "Is it not much more consoling to believe that one life is all we experience, after which we ascend to a state of perpetual bliss, resurrecting the physical body once again?" More consoling - perhaps so to those who are disposed to accept lyrical phantasies rather than fact. Those who have looked upon the Truth and rejected it are free to accept whatever teaching they may desire, but self-deception is more cruel and deleterious in the last analysis than stern actuality. The desire for a total remission of sins and the sustaining of an inactive, inconsequential Heaven-state is born of nothing more or less than timidity and indolence. It is born of a desire to avoid the normal responsibilities of existence and to feed freely upon the gifts of a Saviour-God.

Future lives will necessarily bear the burden of additional responsibilities, because of the shirking of opportunity for development in this life. This mental state of aimless drifting may be pleasant, but it contributes nothing to soul growth, neither does it elevate consciousness nor invest Spirit with any permanent advantages.

The Inner Plane existence of the four higher vehicles is not to be feared; the Ego knows nothing of inharmony nor of suffering; it is truly at rest in a Paradise of satisfying poise, but its work does not end with the cessation of one life; it but recuperates its forces for further incarnation, that the lower vehicles may be made as perfect in attunement as the Higher, subtle bodies. It will then be complete and self-conscious in operation on all planes - verily a Master.

Another aspect of this question of preference in the matter of belief is that of the Spiritualists who advocate the communion with Spirits of the Departed. This is perhaps more seriously detrimental and indeed more selfish than the inhibitions and fears of orthodoxy. Those who journey to the Inner Planes have done so because their work has been temporarily fulfilled; they merit the rest and peace which re-entry into the Inner Planes affords. It is true that earth ties can restrain that progress, can force a retention of the astral body and prolong the association of the Departed Spirit with the pleasures and the pains that they have been privileged to leave behind. The Astral consciousness, now more highly sensitized than before, is thus compelled to live a suspended existence, hovering perilously between Spirit and Matter, observing helplessly the prayers, the supplications, the pleasures and the sorrows of those left behind to continue their existence.

Rather than giving us encouragement the thousands and thousands of messages of testimonial from Spiritualists' journals repeating the "Messages" from departed ones should give us cause for consternation and grief. The majority of them, it is true, emphasize their condition of happiness, but when we truly understand these matters we will see that they at least, with their more illuminated understanding, are doing what their earth plane associates have not the charity to do -- they are carrying their own burdens without a murmur of resentment, and doing all that they possibly can to relieve the abject sorrow of those who call upon them without ceasing.

Consider well the things we have discussed in this lecture. In a future discussion we shall touch upon other vital points closely associated with this same topic.

In the Bonds of the Eternal Brotherhood.



Beloved Companion:

At the close of lesson 225 we touched upon the matter of recalling the consciousness of those recently passed on, to the earth plane conditions they left behind.

This desire to recall those who have passed on is also closely linked with the desire of associating with them on the Inner Planes between incarnations. Both are exceedingly natural ones, based upon ties of affection and love. Sometimes this desire is even carried to the point of wishing to be associated with our loved ones in the next incarnation, and with this in mind in the inquiry arises as to why we do not remember past lives and past attachments so as to thus locate in each incarnation the associates which meant so much to us in a previous life.

That lack of memory between incarnations, except when it is developed thru psychic awakening, is merciful. Now those who have formed deep attachments would not consider this lack of memory a blessing, but it is that. In the case of ties of love, if affection is strong enough, if bond is stable enough, if it is a bond which will bring Illumination and Development to both souls concerned, there is no reason why such a fellowship could not and does not continue. In such cases it is more than likely that these two, or more, will be incarnated at the same time in a future life, and will continue to enjoy the harmony and mutual understanding which brought them together.

A memory of former lives will hardly be necessary in such a case; the joy of each incarnation is sufficient unto itself, and points to a recognizing of each other by the Divine Egos. The advantages enter into those special cases wherein something of antagonism, of hardship, of unhappiness and sorrow entered into such a relationship. To be required to carry the burden of sorrow in this life that was associated with the last life would be to stop development entirely. If psychic cognition has developed to the point where not only the Akashic Records of the past can be read, but when character is strong enough to face the story which that past has to tell, whether it is good or evil, then knowledge is given unto us; until that time all of our attention and all of our efforts should be directed to the present incarnation, to the solving of these problems, which only the blessed forgetfulness of past responsibilities makes possible.

The Transition comes to us as a means of Spiritual release, as a deliverer from the restrictions of a first Plane vehicle. Frequently students ask us why it is that the Brotherhood seems to be so opposed to the practice among its students of Seance and Mediumistic Methods. These points have been discussed frequently thruout the lectures and the personal letters, and I will not go further into the subject, except to say that because of the fact that "like attracts like" it is doubtful if the illiterate, untutored, unregenerated Mediums who make a habit of practicing indiscriminately can ever attract anything of good from the Astral Plane. In the case of those who are clairvoyant, who are directing their consciousness up the Planes to the Upper Astral regions and beyond, there comes a sublime

radiance and illumination far different from that of the shells and disembodied Spirits of the average seance. The practice of Spiritual Mysticism, if we may call it that, is ennobling and fine, but he who follows the pathway of the average medium is dealing in little more than Necromancy.

Just as a man can be judged by his works, so can an Organization, a system of thought, be judged by the effect which it has upon the lives of its followers. Look about you, if you are interested in this matter of mediumship, analyze the lives of famous mediums and see how many of their experiences would serve as a recommendation for the work which they sponsored. They seek for the spectacular on the Inner Planes, caring nothing for the harm they bring to themselves and to the Inner Plane ones as well; they make a display of intercourse with "Departed Spirits", without appreciating that the faculty of Psychism which they possess is but an instrument, a tool, which they are using for evil, not for good.

But there is nothing further that we wish to say now on the subject of Mediumship and Seances. Remember these things, and base your own judgment upon experience, analysis and impartial consideration of fact.

It is fitting that we turn our attention now to a subject long delayed, and that is the Christian Doctrine of the remission of Sin. This seems to be in exact opposition to the Occult belief in Karma and Karmic action. Those who accept the belief in Karma know that every deed, good or evil, produces a consequent and relative result. While ordinarily we accept that as the belief of Christians also, when we turn to their theory of the remission of sins we see that their belief embraces an exception to Karmic Rule. The Orthodox Christian Faith, the limited interpretation of the modern Church, expounds the idea that the blood of Christ expiates the sins of all mankind. This, in spite of the statement of Matthew "With what measure ye mete, it shall be measured to you again." The belief in complete remission is a dangerous dogma, for it means that no matter what one may do, what sins may be perpetrated, all that anyone has to do is believe in the Sacrifice of the Jesus of Nazareth, and His Atonement will wash out every stain from the consciousness of the offender. Orthodox Christianity believes that one may spend an entire life-time in promoting the most heinous crimes, but if they repent, even at the last moment of life, that they will enter into a Heaven World state of Bliss, pure and free from responsibility.

On the face of it, that certainly is saying very little for a Christian Doctrine which should be based upon justice, if nothing else. Justice demands retribution, and it is right, it is lawful and in accordance with the Cosmic Plan that we should pay for that which we do, either in knowledge or in ignorance. Rather than face the fact that every action has its reaction, Exoteric Christianity promises a complete "Salvation". Such a belief promotes the continuance of Evil, rather than discouraging it.

There is not one student absorbed in Truths of Occult Study and cognizant of the efficacy of Karma who does not, because

of that belief consider wisely each thought and each action, understanding the consequences being incurred; a knowledge of Karmic Law lends logic to life. Heed these Teachings from the Secret Doctrine:

"Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwarped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny.... An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that, nevertheless, it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer--aye, even to his seventh re-birth--so long, in short, as the effect of his having thrown into perturbation even the smallest atom in the infinite world of harmony has not been finally re-adjusted. For the only decree of Karma--an eternal and immutable decree--is absolute harmony in the world of matter as it is in the world of spirit."

"This law, whether conscious or unconscious, predestines nothing and no one. It exists from and in eternity truly, for it is eternity itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm or that our own folly has brought us to grief?"

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Of course the discussion of our last lesson brought up the subject of the conflict between blind faith and absolute knowledge. To those who understand the difference between these there would seem to be little, if any, advantage in following a Pathway blindly.

Those who have a knowledge of Esoteric Truth but who prefer instead a self administered placebo of fantasy, dreaming, and theological romancing, can never be truly satisfied. There are thousands who skirt around the edge of Truth, thousands who excuse their lack of ambition, as far as investigating Truth for themselves is concerned, by saying that they are unwilling to believe in Reincarnation, or unwilling to believe in Karma and other facts because it would make them unhappy. The truth of the matter is that they are unwilling to accept the responsibility of their own errors, and prefer fastening false hope upon some Doctrine that will assure them that they can do no wrong if they will repeat a few words of repentance.

A belief in Occult facts means that one must face the stern Truths of Life, they must see themselves in their true nature, they must be willing to defend their belief thru actual experience, and testing it under any and all circumstances. You know it takes a particular kind of moral courage to live day in and day out, perhaps in an inharmonious environment, quietly pursuing one's own way, according to one's own belief. Those who are smugly secure in their narrow faiths, deeming their Creed right and everyone else's wrong, are the first to criticize. They are the loudest in the denouncement of Truth as it actually is, because they have not developed to the point where they can understand it, and are not willing to exert the effort to bring about that development.

The type of individual who is mentally indolent naturally prefers a blind Faith; they are mortally afraid of anything that is going to require them to think for themselves, and are still more fearsome of any Philosophy that will tell them pointedly that they are their own Masters and alone are responsible for their own circumstances.

There is a great deal of experimentation being done at the present time in regard to ascertaining the cause underlying the various reactions of Humanity. Psychologists have built up a tremendous system of emotional reactions, whereby they can trace the original thoughts generating each mental response of the human mind. They have classified all of these in various complexes and inhibitions. When these are analyzed we will find that Mankind has built up a formidable system of defense, for the sole purpose of self-delusion. These phases of delusion go all the way from those completely irresponsible, who labor under the delusion that they are prominent personages or have extraordinary faculties, and who as a consequence live in a state of perpetual bliss, to those who build up artificial barriers about themselves and doggedly follow one line of reasoning to the exclusion of all others. We call the former type of persons "insane," but we have a more charitable term for the latter, and simply deem them "opinionated," or "dogmatic."

The effect of these two extremes is much the same, for they are both operating for the building up of a resistance to change, a resistance to improvement and development. The backwoodsman who refuses to buy an automobile, even though he can afford it, but who drives to the city and thru city traffic in a lumbering, traffic-retarding ox cart is certainly no credit to himself nor to his generation and certainly is a discredit to this age. He is living in a world of his own creation, refusing those things which Universal Mind has made available for him for his own good, his own happiness and his own convenience.

The serious part of the situation is that the average person actually doesn't realize how much damage is being done by condoning such a condition and even complimenting it. Let me illustrate what I mean by quoting a portion of an article written by a Psychologist in one of our modern Universities. He is speaking on the subject of Insanity, and is not at all perturbed with the condition. In part he has said "As a group they are supremely happy; consider the typical 'Napoleon' in an insane hospital. He will write a check for a million dollars or give you a duchy in France for the asking. In his own mind he is very wealthy and very powerful. 'Poor devil', you say, 'he's crazy.'.....But note that he is very happy, he is living in a world of dreams, but those dreams are very real. For that reason he is incurable; he enjoys being insane, and with all due respect to yourself, intends to remain that way.

"The insane have solved life's problem. You wish wealth; they have it; you seek power, but this chap is Napoleon. You laugh and you say he is insane, but what are you seeking - happiness!.....He is incurable because he doesn't want to be cured. After all is he not very wise? You toil, you strive, you worry.... he never works, he is well fed and worry never crosses his path. He dies a multi-millionaire; well may he look at you and say 'poor devil, he is sane.'"

Analyze that article for a little while and see just how dangerous such a sentiment is. Such retreating from actuality is in fact the most degenerating sort of practice. This professor looks upon insanity as something pleasant, as something which will keep one from accepting the responsibilities of his own life and which will permit one to drift lazily in the world of rainbow-hued dreams. Nothing could be more harmful than a viewpoint such as that. Certainly we must learn to develop faith, assurance and confidence; we must refrain from running away from conditions, from running away from circumstances that seem a little difficult at first glance. The Repressive Self is indolent enough, without having its weakening forces further depleted by constantly listening to its dictates.

The Occultist especially notices these things; in even referring in a general conversation on the Truths of the Cosmos, usually finds himself up against a stone wall of solid opposition, opposition not based upon a profound knowledge of Truth but opposition

based upon a bull-dog determination to enforce one's own ideas in spite of all counter proof. Naturally Occultism is not to be argued under such conditions, but anyone who has ever sought to bring an enrichment of understanding to those of constricted mental calibre will appreciate the seriousness of the barriers of fear, indolence, or vanity, which preventing such individuals from realizing the Christ nature.

But you may say that many of the Truths concerning the Inner Planes are accepted by the Occultist on the same basis of blind faith that the Orthodox Christian accepts the Teachings of the Scriptures. No, there is no real basis of comparison between the two attitudes expressed. The Orthodox follower accepts without question, without investigation, without individual and original thought or research, the simple exoteric, unenlightening Truths which are repeated again and again for his seeming edification. On the subject of the Holy Ghost for instance, his ideas are only of the vaguest sort. If a tepid curiosity prompts him to ask a question regarding any of these Teachings the answer is usually so uncertain that he gives up inquiry entirely and lapses into a state of Spiritual apathy.

When one studies Occult work, however, the approach is entirely different. The Occultist is seeking to grow, he is eager to assert his Divine faculties, and to expend them in useful mental endeavor. If he finds it necessary to accept on faith certain Truths mentioned about those aspects of the work which he has not yet entered into, it is a provisional acceptance, it is with the thought in mind that those things will be understood later, in a more full manner, and he immediately seeks to develop himself to the point where he can personally investigate the inner teachings more definitely.

The Orthodox follower, as well as the Esotericist, recognizes the veils before him. Whereas one is satisfied to make no approach to those veils to find out what lies hidden on the farther side, or is contented with a brief/behind the veil, the Esotericist knows no rest until those veils have been torn aside one by one, and all things are made known to him.

Of course those who hold a dogmatic viewpoint are young souls, but they bear no badge which discriminates them from advanced souls; they may hold positions of prominence in the land, we meet them every day as indeed their numbers compose the majority of persons in the world.

So the Occultist, advanced or just beginning, has little to guide him as far as determining the development of those with whom he comes in contact. Let us not be disturbed, then, by the expression of ideas by those who hold such erratic, fanatical or restricted opinions. If we were grading them according to Inner Awakening we would certainly place them in the Kindergarten class regardless of their position, social or financial, on the material



plane. But because of the fact that no such discrimination is possible we must use our own judgment in valuing the advancement of each individual we contact. Above all let not our thoughts be influenced by the opinions of those who may be perfectly capable of judging certain lines of mundane work in which they are expert, but who are actually woefully immature as far as Esoteric Understanding is concerned.

We have taken this opportunity to discuss rather in detail this particular point because so frequently students of the advanced classes, to say nothing of those just commencing the work, will tell us of the harmful effects conflicts with those of little understanding have brought to them. They mistake earth plane prestige for Inner Plane Majesty; they are consequently very often led to the acceptance of those statements which are greatly exaggerated or entirely false, and when the time of adjustment comes, as it must inevitably, they find their faith <sup>shatters</sup> a severe shock. There are so many seeking to give us advice, so many who will try to operate our lives for us that we must always analyze advice; we must analyze the nature of thoughts entering our minds at all times. Thought is a powerful force; it is in constant operation, and thousands of ideas crowd in upon us constantly during our waking moments. Part of our Occult Training should be the sensitizing of our Thought receiving apparatus. Thru analyzation we accept those things which are harmonious and true, and reject those things which are the opposite.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Far more during this age than ever before is the Occultist faced with the question of his attitude toward international policy and social activity. In times past it was not so imperative that the Occultist should consider world affairs, as his own situation was usually so remote from general conditions about him that there was no purpose in his concentrating upon anything but his personal development and his service to the few friends and companions in his native habitat.

Now, however, the twentieth century has removed the barriers between us and our most remote neighbors. We must learn to adjust the realm included in our thought world to cosmopolitan expansiveness.

We must recognize that fundamentally every Occultist has a certain duty to perform which he cannot ignore and still deem himself worthy of the name which he bears. It is true, of course, that Occultism develops independence, it helps one to concentrate upon his own fulfillment as an individual of consciousness, and to realize that fulfillment to its highest capacity. But in doing so the Occultist also recognizes that his development is the sort of awakening which is not selfish, but which is altruistic in the highest sense of the word.

Occultism should lead us to activity in all phases of endeavor - that is just as much a part of the Western Traditions as the development of the Inner Consciousness. In fact, we sometimes lose sight of our responsibility to man in our concentration upon the development of self. We see a Goal ahead of us as individuals and we strive for it, letting nothing stand in our way, but when we incarnate we not only inherit our personal Karma, but we also inherit the Racial Karma for which we are just as much responsible, as we are our individual debts.

A belief in Occult Principles is proven by action, not by thought alone. You remember the question which was asked of Demosthenes - "What is the chief part of an Orator?" If we were asked in the same way - "What is the chief part of Occult practice?", our answers would be the same as that of Demosthenes - "Action!"

If we truly believe in a Principle we have faith in it; if we have faith in it, that faith is bound to find a reflection in our lives for we see its good and we depend upon it with all of our strength. The average man is not capable of being "his brother's keeper", and the admonition to that effect seemingly does not apply to him, but the more developed we become, the more capable we are of acting constructively and with responsibility for our brethren.

But we are speaking chiefly here of national and international affairs. So often we are asked if the Brotherhood does not sponsor different political parties and governmental moves. In many cases we do not; the political machine is, at best, unreliable.

It is a system based upon enforcing the right of a representative portion of the population, and suppressing the rights of those of opposite political belief. It is a governmental jurisdiction based upon partiality. What would it avail us to cooperate with this party, lending it our support, if it would be but furthering the system of Party domination?

No, the Occult School is, and always has been, chiefly concerned with the individual, in rejuvenating their understanding of life, in bringing them a vision, of teaching them harmony, and so eliminating the traits of envy, jealousy, contention and strife, that automatically all of negative conditions will banish from the political horizon. A government is made up of its people - its salvation rests in the hands of each individual in its composite group. Political reform cannot accomplish everything for it is simply a remolding of wornout policies, fashioned and enforced by the same people, or the same type of people. A desire for change must blossom in the hearts of individual souls, find reflection in the life of that individual thru good works, positive thoughts, and plans which are in agreement with the Cosmos. If each individual is living a life of Christ-Consciousness, the political problem is going to take care of itself. It has no identity aside from the desires of the individual composing the political party, and its accomplishments and activities will reflect exactly the state of development of those registered in it.

The Occult is seldom a political figure, but he is always a humanitarian. His policy is one of justice to all, he seeks to unite them for the common benefit of all. The Occultist, more than any other individual, realizes the need for Universal fellowship. He perceives that the separation of those during this life wave into segregated units is not beneficial for the welfare of all. No man is separate from his neighbor, even though he may live the life of a hermit, for there are bonds, unbreakable, uniting us all.

First, we have our common issuance from the same source - the Logos. Then we have our association with world Karma, with Racial Karma, and with national Karma. Finally, we are related thru the very fact that we incarnate again and again on this plane for the soul purpose of developing the same qualities of awakening.

Wide mention is being made at the time this is written, of certain radical political parties who wish to enforce what they term a Brotherhood of Man thru the military suppression of all those of an opposite opinion. They wish to distribute wealth thru a common fund, furnishing opposition with dire penalties of imprisonment and death. When we speak of "brotherhood", we are not referring to any party in existence, nor to any governmental plan now in operation. We are speaking of a finer Brotherhood based upon the Principles of Christ Consciousness. This Brotherhood will not need to be enforced by Law. When it is achieved there will be no need for Law. The present day parties who are trying to achieve these ends and who are, nevertheless, using the wrong means, have noted many things which

are true, but they are endeavoring to correct them in the wrong way.

They point out the two extremes of the social scale; they direct accusing fingers at the potentates who live in lavish splendor while within a radius of a few yards, there will be beggars, living in misery without hope or future prospects. They say vehemently that that is wrong, and they are right in their criticism, but snatching the wealth from one faction and giving it indiscriminately to the other faction is but tipping the scale to the other extreme, and duplicating the same condition over again. Military enforcement cannot bring the awakening of Christ Consciousness into the soul, and that is the only thing that can alter these conditions as they should be altered, making it possible for man to dwell among men in peace and in understanding.

Radicals are constantly saying that society is to blame for this or that, when society as a unit does not exist. It is simply an abstract idea applied to a group of individuals who themselves, each and every one, must understand the ideals of Occult Consciousness if they are going to produce a mythical "society" that will be any better than the present one.

The work of the Occult Schools, therefore, and largely the work of its students, is this laboring in the Master's vineyard with the Soul of each Neophyte. The circle of Neophytes is ever increasing; thousands upon thousands are looking upon life with a new understanding of the Inner Consciousness.

After all, when things are analyzed in a sensible, logical light, we can perceive that working for social justice is in our own interests. It is we who are going to incarnate again later on in the future; we who are going to live under the jurisdiction of the state we are now building. May we never overlook this solemn fact of reincarnation. Too often we think of it in a vague way - there are many who would willingly embrace any type of political procedure if it brought them temporary respite from certain obligations, or if it offered them gain for this lifetime. They would be satisfied to condone any procedure, getting out of things the easiest way, even though their conduct meant the fashioning of conditions to be felt for countless generations in the future. They may even know that, realize that their deeds must be paid for later on, but they look upon those future generations impersonally, failing to understand that they themselves will be a part of that future world, being affected by the very conditions which their present day actions are setting into motion.

This by no means is the same thing as becoming a fanatical moralist. The esoteric sciences do not advocate the Neophyte, with the first glimmer of understanding, deserting home and fireside to campaign for social readjustment, even though he may perceive that it is vitally necessary. The first demonstration which should take place upon the perception of Truth is the changing of each individual's own personal life, that he may, insofar as he is

concerned, demonstrate in the harmony of his life, exactly what Truth is and can do. The Occultist is certainly meticulous in his observance of duty, and the fulfilling of one's personal obligations becomes a matter of rigorous observance.

This he does, not because he believes a spiritual or mundane reward is waiting for him to bless him eternally for his faithfulness, but he does it because he understands that right living and right thinking are the first practical steps on the Pathway. He perceives that the performance of duty is the foundation upon which good citizenship and spiritual harmony are built. For each man to do his share in the world's work would mean that half of the vices of humanity would be eliminated. So he takes pleasure in the performance of his duty for its own sake, not for any promised reward which might accumulate for him. So far as he is concerned, he is going to do his utmost to raise the level of racial and world Karma with which he is connected. As this is so it is certainly apparent that aligning oneself with an Esoteric order does not mean the desertion of any of those responsibilities to which each one of us are heir.

No one more mistakes the meaning manifesting Christ Consciousness than he or she who says "I wish that I had oratory ability, for then I would preach Truth thruout the world, but without this gift I am useless to the Cosmic Plan, and so must be excused from service." Or the one who avers "I have a very real desire to serve, but must find some other location as this city in which my home is located offers me no opportunity to demonstrate the humanitarian love which I have for God's children". In both of these cases the statements are in error; regardless of who we are, where we are, whatever our special gifts and talents may be, the ability which we have can be consecrated directly to the Cosmic Plan in the special assistance to someone or something close at hand.

Let me quote you an example of what I mean by this. It concerns the attitude of a young man who was employed as an attendant in a public institution. After being a student of Truth for several months, the full implication of the possibilities of living a life of Truth dawned upon him. He was immediately convinced of the benefits of Occult study and the wonderful opportunity for renewing hope and confidence which such esoteric knowledge carried with it. Because of his specially developed abilities along the line of public speaking, he was convinced, and perhaps rightly so, that were he to be given a temple in a large city, that he could fill it competently with the fiery messages he felt formulating in his consciousness and surging to his lips. He knew he could do these things, he knew that he could help humanity - all he wanted was a chance to show his ability. He demanded of the Cosmos that the temple should be provided. At first he was completely convinced that his complete faith in himself would be successful in materializing the building he desired. But time passed, weeks and months, and still he seemed as far from his Goal as he was when he first

identified himself with Occult thought. His assurance in himself never diminished, but he lost complete faith in the Cosmos and blasphemed against it because it was restricting, limiting him to menial tasks when he felt himself invested with Divine Qualities.

All this time, as we have pointed out above, he was working in an institution, surrounded by broken souls and broken bodies. His disappointment, jealousy and anger for other speakers who were doing what he wished to do, so permeated his nature that he developed a most despicable disposition. He was thoroughly disliked and eventually lost his position because of his destructively embittered viewpoint.

As we analyze his response impersonally we can perceive quite clearly that bountiful opportunity surrounded him all the time. The splendid gift of effective approach, the ability to clearly analyze for the assistance of others these principles would not have been lost on the bewildered souls which he associated with each day. They were worthy, perhaps more worthy to receive his messages than the teeming thousands pictured in his mind's eye, filling his unrealized temple.

This is an illustration of an actual case, but it is an extreme one. But let it serve to point out to each and everyone of us the principles we have discussed in this Lecture. First, this study should help us to change ourselves, give us an understanding of the duties we have to ourselves, to our close associates, our community, our nation, and the Race at large. Then let it also point out that this duty, when it is recognized and discharged honorably, can assist in a most effective way, the development of the Cosmic Plan. If we have the special faculties of active leadership, a way for the manifestation of those faculties will be open unto us. Otherwise, let us be satisfied if the field of our work lies at home, as our service there is just as important a work as that of any great leader and teacher.

In the Bonds of the Eternal Brotherhood.



Beloved Companion:

No thinking individual is entirely without a convinced acceptance and acknowledgement of the influences which seemingly control life. Whether we call it Fate, Destiny, Karma, or Luck, we have all observed its subtle activity in the drama of life. Of course you and I understand the operation of these forces, but up to this time we have not related such powers with the Cyclic Laws. In other words, those Cosmic Laws governing various dispensations.

To a large extent, those forces which are neither Karmic or stellar, which seem to have no rational reason for operating in the life of an individual, whether they bring about benefic or adverse conditions, may be said to be Cosmic. In other words, they are beyond the influence of Karma, and operate separate and apart from the stresses of any individual life. Forces for instance, which may be connected with the Precession of the Equinoxes. Forces in which the individual has no personal part, but in which he is included not by virtue of personal selection, but because he is an inseparable part of the whole. The Piscean Age, for instance, was not brought into being, and is not drawing to a close, because the Karma of any single individual, or any group of individuals demanded its influence. The Piscean Age, and all others preceeding and to follow, was brought into manifestation because of a Power greater than that of any single human ego.

Now we say that every being has the right and the ability to manifest his Free Will. That is true. But Free Will can be no greater than the capacity of the individual. A moth also has the privilege of exercising Free Will, but nevertheless such freedom of choice never accomplishes that which is possible to a human being with the same privilege. Class and type limit attainment.

Remember, if Free Will is a common privilege of all forms of life, then the Logos also enjoys that right. In one form it is expressed thru the operation of the Greater Zodiacal forces. In other words, the Precession of the Equinoxes is the choice of the Logos. Of course you observe exactly what that implies; it means that the power of Free Will is measured in proportion to the station of consciousness in question. For instance; the silk worm is cultivated for a specific purpose by man. During its life, the worm is the master of its fate; it eats when it chooses, it moves as it likes, in short, it lives its own life undisturbed by man. However, when a certain stage is reached, then the Free Will of man enters into the situation, overcomes the Free Will of the worm, and utilizes the properties of the worm for a purpose higher and more enduring than the worm itself could either accomplish or understand. In the same way, man lives his own life; his Free Will is operative on his own level. If he be a person of advancement, perhaps he may be able to extend the influence of Free Will to higher planes; that is the purpose of mental and spiritual advancement - to break thru the shackles of the purely animal physical and function on the more elevated realms. But he has no control of the Cosmic Forces as applied to the Greater Zodiacal dispensation in which he manifests....they are arranged according to a pattern and for a purpose to which he must assent.

But, is this simply the unjust and arbitrary control of the Logos, taking advantage of human weakness to exercise Divine command? Certainly not - every soul is connected with its Universal cycle just as the Logos is connected with a Cosmic cycle. Man's Will and free choice extend over as large a range as is necessary and suitable

for his development. The kindergarten pupil is not permitted to control the entire grammar school, even tho he may be an exceptionally brilliant kindergarten pupil. There are others whose judgment is better, and whose knowledge is wider, even tho he may stand at the head of his particular class. Likewise, each of us is subservient to a higher power, else development would not be possible.

Furthermore, one's Karma, while it does not cause a cycle, is affected by a cycle. At the present time, all Karma is being worked out according to the opportunities of the Aquarian Age; the methods may be different from those of previous ages, but the results will be entirely in keeping with the needs of each soul.

We readily perceive, therefore, that the Will of the Logos is more largely constructive and uplifting than the Will of any single individual. Logodial Will is so all-inclusive that it is capable of assisting the entire Life swarm higher and higher toward its goal. It is so immense as to have the good of each Kingdom as its chief objective. Hence there are cases wherein an individual here and there finds himself entirely at cross-purposes with current trends. Logodial Will is just, indeed so discerning that it weighs each element of life impartially and balances it against the good of the whole. The Aquarian Age and all that it means will not be stopped because here and there an individual is wholly out of tune with the vibrations of this Age.

We have elaborated upon this particular point for there has been much misunderstanding regarding Fate and those lives which seem to battle unceasingly against the so-called "Will of God." Occasionally we find individuals, or even families, who seem to be burdened down under one distressing condition after another. It would seem that whatever they do ends in chaos and disaster, their abject humility under the seeming lashings of fate, availing them nothing. Such situations as this cause the skeptic to scoff and declare that the Love of God is a fallacy, that no sympathetic Power would permit such disasters. What the skeptic fails to take into consideration is that the Will of the Logos is not intentionally merciless, it is Just and entirely Good. There can be no happiness where there is not Harmony between the Cyclic Laws and man's Free Will. If one is determined to discount the natural influences of his Age, then all of his humility and praying is of no avail; God has spoken thru his Laws, He has declared the Way, man cannot designate a by-path and pray for strength and blessing in following it. The person who is out of harmony with the Universe is like the soldier who is out of step in a marching column. The difficulties which come to him are generated because of unbalance and are for the purpose of helping him to establish his place in the great Cosmic Rhythm.

When one's strivings meet with unending, repeated disaster, there is no purpose in reviling God, in traducing Fate. Millions of persons are happy for they have found the secret of happiness in harmony with the Cosmos...that which has been possible for them is possible for everyone.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

"Faith is the substance of things hoped for, the evidence of things not seen." How simple that statement is, and yet have we not too often failed to ask its true importance? Do we perceive in each joy, and in each trial the working of faith as it rewards and tests each deed and faculty? How often we neglect to remind ourselves of faith, and yet it should be the key-word of our occult lives, especially now that we have advanced to a high station. Faith, and all it implies - loyalty, courage, pride in the things of spirit, boundless aspiration, these are the fabrics from which the garment of the initiate is spun. We cannot enter into the arcane halls unfittingly garbed, but how petulantly we try to force our entrance to those sacred corridors!

"Faith is the substance of things hoped for." Substance implies actuality, fulfillment. One dreams mighty dreams, one aspires to climb the mountain heights, but has it not been said that only thru faith can these things be made substance, fact? We never reach the point where we are superior to the temptations of the lesser planes. We never reach that point where faith ceases to be tested. We are not always required to tarry in the garden while the Master prays; tests assume various forms, forms which we would hardly suspect were important. But we manifest our faith or the lack of it in all things that we do. Because the test of faith is so frequent, because it meets us at every turn, because we are weak and self-willed, we often fail. And failing, add to our difficulty by too lightly excusing our short-comings. Faith is one quality in which we should never fail. Whatever circumstances may develop, whatever life may bring of adversity and sorrow, thru all of this our faith in the great supernal good intrinsic in all things, should glow with an undying fervor. When we lack faith, we lack all other virtues. More than any other quality it defines our lives..... without it even love is falsified.

As you are advancing now into the higher work, I feel more and more free to discuss with you these vital elements of Truth study. You are looking ahead to a resplendent future, and justly so. But you, as is every consecrated worker, are destined to find those who in their activities with you, will bring sore disappointments. I say that not because I look with cynicism upon the foibles of human nature, but because we have so many young souls among our race, souls who apparently seek help, but who are not prepared to profit by the attention and care you lavish upon them.

Repeatedly you will hear the cry "How long, how long?" and again "Show me the great Masters, let them come to me, and I shall believe." Oh they of little faith! The young soul seeks to command the Cosmos, when they have not yet earned that right. Unmindful of what they ask, they demand that the great Avatars impose upon themselves the restrictions of this, the lowest of the planes, to satisfy their idle whims. The adept, whose faculties have been sharpened, refined, purified to a most remarkable degree feels keenly any confinement in the gross substance of the terrestrial existence. All of the focussed malice, hatred, evil and discord of this plane to which the uninitiated is deadened, react upon the subtle vehicles of the adept just as vitriolic acid would sear the flesh of your hands. Discord pierces thru their perfect bodies, and yet, they come, always they answer the call of serv-

ice, unthinking of the inflicted suffering it will bring. They come, oft-times are unrecognized in their humble station, but never have they failed. Thus the officious young soul, seeks to command the divine powers as he would the performance of a theatrical show. I say the Masters come, but it is a just balance of conditions that those who called in the most demanding tones are the last to see the nature of that which they have brought into being.

Faith alone can lift the cloud of spiritual blindness, faith alone unfold in the Light of truth as a flower opening under the rays of the sun. The Masters have come....in every age they work and strive to raise the fallen. They have given us knowledge, and more than that, they have given us all the practical example of their lives.

Thus the faith that is really the substance of life, makes no thoughtless demands upon man or god. It, in itself, is alive and stimulating. It feeds the soul, replenishes it with life-giving nectar. It does not tear down, it builds, it lifts, and it fulfills promise. Doubt destroys, ultimately defeating itself. Faith ascends, indomitable, victorious, supreme.

"Faith is the evidence of things not seen"....have you thought of Faith as being an intangible contract between you and your Master? Do you perceive it an indissoluble bond? In your hours of pain, or of sorrow your thoughts turn naturally to those you know will guide you; you realize your own weakness, but you feel kinship and close sympathy of a higher power enfolding you. Faith accomplishes this, it leads you to the perfect source of inspiration and peace. When disaster overtakes your mundane fortune, when you feel enmity and hardship around you; then once more you reach confidently out into the darkness of the silence, and unfailingly the hand-clasp of the Way-shower comes. Faith unites you with the inner planes, it bridges every gulf and crevice.

And so for the assignment of this week, I am going to suggest that you observe yourself and your actions to see just wherein you are succeeding or failing in the test of faith. I know we are accustomed to pass over these seemingly minor demands with unconcern, but remember that regardless of the heights of intellectual or spiritual attainment that you may ascend, your accomplishments will actually amount to no more than your faith in that which lies beyond. Prepare a special meditation for each day of the entire week, touching for a few moments upon some aspect of faith. Observe your actions and thoughts carefully. More and more as you advance, is the example of your life an important part of your work. Everywhere young souls are observing you. Perhaps they are not watching you consciously, but the opportunity is yours as far as manifesting the life of Truth is concerned. You never know just when some problem, some crisis is forming in the lives of those you meet, even in a most casual manner. A chance word, a thoughtless condemnation, a slighting remark, a skeptical remark, altho meaning little to you, may be the deciding weight in turning that observer from one path to another. Small incidents decide great issues. Our deeds, our manner of conduct and action is the open book of life which our associates read. As a companion on the Pathway, it is your duty to so compose that Book that those glancing at it may find nothing but that which is of an inspiring example. So enter into the spirit of this week of Faith - observation. Check your responses carefully, search into the innermost depths of consciousness, weed out lingering ideas of discord and doubt, and report to your instructor at the end of that time the results which this special exercise has brought.

In the Bonds of the Eternal Brotherhood.